

## THE ROMAN CATHOLIC CHURCH (ST. JOHN'S).

The first Roman Catholic priest to visit this community was Reverend John Daly, a missionary whose itinerary included Maine, New Hampshire, and Vermont. He came here when the Concord Railroad was in process of construction, and there were Irish Catholics employed as laborers along the line. To such occasional services as he was able to hold, the few Catholic residents in this vicinity were undoubtedly drawn. The first Catholic service in Concord, tradition says, was held at the residence of Thomas Murphy on Water street. At a later period in the early fifties, Reverend William McDonald of Manchester included Concord in his missions, and gathered those of the faith at stated intervals on Sunday to minister to their spiritual wants. After a little time the growing burdens of his own parish, and the increase of the Irish Catholic population in Concord, compelled Father McDonald to relinquish the Concord mission, and the bishop of the diocese created the Concord parish, and provided it with a settled priest. To this pastorate Reverend John O'Reilley was assigned.

Father O'Reilley came here late in the summer of 1855, and his first recorded work was the baptism of four children, August 12 of that year, and the celebration of a marriage the next day. His pastorate was closed by his death, which occurred February 15, 1856, at his residence on Pleasant street. February 17, 1856, Bishop Bacon, who was here to attend the funeral, is recorded as both baptising and marrying some persons of the parish. Father O'Reilley's death was much lamented by his parishioners, and relegated Concord once more to the position of a mission. Father Sylvester Malone (lately deceased), a friend of Father O'Reilley, was in attendance at the latter's funeral, and performed some services for the people of the parish during his few days' sojourn. Father O'Reilley was buried near St. Ann's church in Manchester, but later his remains were removed to Calvary cemetery in this city, where a handsome granite monument marks his grave.

Concord was now added to the mission work of Reverend John O'Donnell of Nashua, and his missionary labors began almost immediately, for he is recorded as baptising a child February 26, 1856. For nine years Father O'Donnell came to Concord once every two



House where First Catholic Service was Held.

weeks to hold public services. These services were conducted in the halls in the city, Rumford hall being the principal one used for this purpose. Athenian hall was occasionally in use for such services, and for other meetings of pastor and people.

In 1865 Concord was again created a parish of the diocese, and on the last day of September, that year, Father John E. Barry came here as the pastor. He had been but recently ordained a priest, and this was his first charge. He was born in Eastport, Me., August 1, 1834, in the public schools of which town he was educated preparatory to his collegiate and divinity courses of study. The stay of Father O'Reilley had been so brief, and his health so poor while here, that Father Barry's coming was the first realization of the people of Concord that Catholicism was to be permanently established here. Father Barry was accompanied by his mother and sister, and took up his residence at the northwest corner of Green and School streets. There was then here, as elsewhere, an inherited lack of sympathy between Protestant and Catholic, and for some time no social recognition was given to Father Barry and his family by Protestant people. This ostracism was broken, however, by ex-President Pierce, who called one day to pay his respects to the new-comers; and in his affable and courtly way he bade the strangers welcome to Concord. Slowly but surely the barriers fell, and Father Barry very early gained a place in the esteem of the citizens of Concord which he ever held. Prudent, tactful, and unassuming, he won for himself and his people a consideration which disarmed prejudice and softened bigotry. Catholic priests in other New England communities suffered more or less contumely, but his quiet demeanor and exemplary life spared him such annoyance.

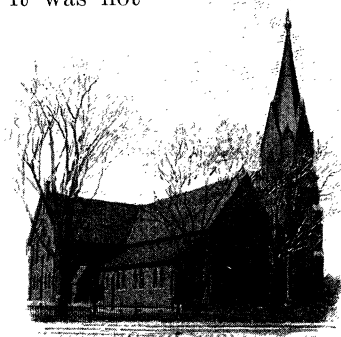
Father Barry's first work was to organize a Sunday-school, which grew rapidly in numbers and continued very large until the building of a parochial school in 1888 relieved it of many of its older pupils. The first superintendent of the Sunday-school was the late Thomas F. Robinson.

The people were poor, and much as they desired a church edifice, were without means to build. This was the cause of thought and anxiety to the young priest. The congregation was increasing, and there was great need of a church. Services were held in Phenix hall, for the other halls were too small for the accommodation of the people on the Sabbath, though they were occasionally used for other meetings of the pastor and his parishioners. At a triduum ordered by the Holy Father,—a three days' prayer preceded by appropriate religious instructions,—Father Barry had to use Athenian hall. He was obliged to limit the number of his parishioners meeting there at

any one time, and often he was apprehensive of the collapse of the building because of the crowded condition of the hall.

The first contributions for the church grew slowly, and the undertaking seemed almost beyond the parish. There was land to be bought and buildings to be erected, and the purchase price and building fund must be created from small collections. Yet the necessity stimulated the best endeavors of the people, and the patient perseverance of the pastor overcame many troublesome obstacles. When a few hundred dollars had been pledged, the question arose where to locate. There were desirable locations enough, but many of them were beyond the purse of the congregation. The site favored by Father Barry was the lot at the north corner of Main and Court streets, now owned by Mrs. James M. Killeen, and then the property of a woman residing in Derry. A visit to Derry convinced Father Barry that the lot was held at too high a valuation to be available. Then the Fuller lot at the northwest corner of State and Pleasant streets, the lot at the southwest corner of Main and Pitman streets, and the present location were considered. The Fuller lot was held at too high a price, and there was objection to the lot on the corner of Main and Pitman streets, because of the name Smoky Hollow attached to it. Some of the Protestant people of Concord looked with apprehension at the location of a Catholic church near them, and a few threatened to sell their residences if the church was placed adjacent thereto. The Ivy Field, so-called, bounded by Grove, West, and South streets, was offered, but it was too far from the settled portions of Concord. The present location, when chosen, was a large field owned by George and Charles Hutchins, in which was a frog-pond. Although accepted, it was not considered central enough by pastor and people, and a site farther north would have been preferred. It was, however, purchased April 26, 1866.

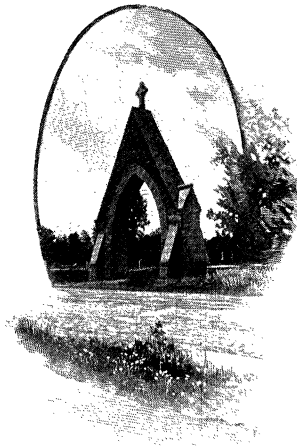
After buying the lot, contracts were made for building the church, and the work of construction occupied about two years. Its dimensions were one hundred feet by fifty-four, with a tower seventeen feet square and a spire one hundred and thirty-five high. There were one hundred and eighty-three pews made of chestnut, with their numbers placed on black walnut shields. The organ loft and general woodwork were also of chestnut. There were twenty-two windows of stained glass, all the gifts of individuals or families. The cost of the completed edifice was over forty thousand dollars.



St. John's Church.

The dedication occurred Sunday, March 14, 1869. The attendance was very large, all the seats, and even standing room, being taken. Friends were present from Manchester, Nashua, and Boston, besides many prominent citizens from other religious societies of Concord.

In 1870 the present handsome rectory was built, at a cost of twelve thousand dollars. In 1875 Father Barry secured, at a cost of twenty-five hundred dollars, a fine tract of land adjoining Blossom Hill cemetery, laying it out for burial purposes. He had it consecrated the following year by Bishop Healey, under the name of Calvary cemetery. This cemetery was beautified in 1893 by the erection of a gothic arch at its entrance.



Entrance to Calvary Cemetery.

Father Barry's pastorate included Concord proper, Penacook, and Suncook. He went every second Saturday afternoon to Penacook, and every third Saturday to Suncook, to minister to the people and to hold early service Sunday morning, returning to Concord in season for the regular service here. He traveled in response to sick calls to all sections of the state, frequently to towns in Merrimack county, and sometimes as far distant as Plymouth, Lebanon, and Sandwich. For a time he was the nearest

available priest for all the northern part of New Hampshire. Penacook and Suncook were his missions for fourteen years before they were created parishes of the diocese, and there was hardly a Sunday that he did not ride twelve or fourteen miles to offer the Holy Sacrifice for their people. No better summary of Father Barry's labors can be given than the tribute paid to him by Father O'Callahan on the occasion of his silver anniversary in 1889. Said Father O'Callahan:

"Relying on the co-operation of your people, with hope and trust in the future, you set to work after your arrival to build here this church, which for beauty of design and finish, for convenience, for richness of ornament, and what is still better, for freedom from debt, equals, if not surpasses, the finest in our diocese. The fine pastoral residence, the neat cemetery with its pretty chapel, a church property little less than one hundred thousand dollars in value, all this the work of but a quarter of a century, all this in the lifetime of one man, laboring among a people few in number compared to many another congregation, surely your work speaks better than any words of ours of the prudence, the courage, the zeal, the faith, the ability, which have characterized your long pastorate."

The silver anniversary of the beginning of Father Barry's pastorate

was a memorable event in the history of the Catholic church of Concord. He was presented with a purse of one thousand dollars by his congregation, besides a gift of one hundred silver half dollars by the children of the convent of the Sacred Heart. The clergy of the diocese presented him with a purse of six hundred dollars with which to purchase some article most pleasing to himself, as a memorial of the occasion. In addition to these gifts there were numerous other mementoes from friends in the city, the state, and other parts of the country. Among the congratulatory letters was one from every clergyman in Concord.

In May, 1883, the work of enlarging St. John's church was begun, and it was finished in May, 1884. The addition was made in transepts and an addition to the rear of the church for the sacristy. The transepts have galleries furnished with pews and add three hundred sittings to the church. The cost of the enlargement was sixteen thousand dollars.

The rededication of the church occurred Sunday, June 22, 1884. The occasion possessed special interest, as it was the first official act of the Right Reverend D. M. Bradley as bishop of the new diocese of Manchester, recently created, who celebrated pontifical high mass for the first time in this state. After the celebration of mass Bishop Bradley preached a sermon. John M. Mitchell, in behalf of the congregation, presented an address to the bishop, to which the latter fittingly responded.

July 23, 1875, Father Barry was honored by a visit of the papal embassy, consisting of His Excellency Monsignor Roncelli, Papal Ablegate, Rev. Dr. Ubaldi, secretary to the Ablegate, Very Reverend William Quinn, vicar-general of New York, Very Reverend Monsignor Desanlets of Montreal, and Reverend M. C. O'Farrell of Rondout, N. Y. A serenade was given to the distinguished visitors by the Independent Club of Concord, accompanied to the residence of Father Barry by a large number of citizens. Ablegate Roncelli addressed the assembly in Latin, which address at its close was freely translated into English by Vicar-General Quinn. Monsignor Roncelli was the first ablegate sent to this country by the Holy Father to settle ecclesiastical affairs. At a later day Bishop Conroy, the apostolic delegate of the pope, became a guest of Father Barry.

April 6, 1887, Father Barry bought the Pickering property at the corner of State and Thorndike streets, and, remodeling the building that stood thereon, he began at once to build near by the Sacred Heart school for boys and girls. The cost of this purchase and construction was over twenty thousand dollars. In September, 1888, a community of Sisters of Mercy arrived, and organized classes in the

school. In addition to the usual nine grades, geometry, Latin, and civil government are taught. The courses of study are modeled after those of the public schools, and its graduates, who are examined by the board of education, readily pass for admission to the public high school. Property has been purchased at the north end of the city on which a school is to be built for the education of the children of that section.

Father Barry was the first priest to say mass at the state prison, and through his efforts regular celebrations of mass are held at the asylum for the insane. Of the latter institution he was a trustee, having been several times reappointed by the governor and council. He was also an active member of the New Hampshire Historical society, and served as a member of the Concord school board.

Father Barry was twice appointed administrator of the diocese of Portland upon the death of Bishops Bacon and Healey, and upon the consecration of the latter was made vicar-general of the diocese, a position he held until his death.

On the afternoon of November 14, 1900, the people of Concord were shocked by the news of Father Barry's death in New York, whither he had gone to attend to ecclesiastical duties. While crossing Broadway he was struck by a cable car and instantly killed. All Concord was cast into gloom, and spontaneous tributes to his beautiful life were heard on every side. Every clergyman in the city testified to the excellence of his character, the nobility of his work, and the purity of his life. Protestant and Catholic alike were in mourning for his loss. All places of business were closed on the day of his funeral, and the Catholic church was crowded by citizens of the capital and others from abroad to pay their respects to the honored dead. In one of the Protestant churches (the Unitarian), the Sunday preceding Father Barry's funeral, one of the speakers thus voiced the sentiment of Concord:

"No event of recent years has cast such universal gloom over this community or touched so many hearts with sadness as the tragic death of Father Barry. For more than a generation he has mingled with our people, an example of a holy life, a life without spot or blemish, a character above reproach. We now measure in part his influence and the love we bore him by the widespread sorrow his death has caused."

At the time of his death, Father Barry was the dean of the clergy of Concord, his pastorate covering a period of thirty-five years. Shrinking from all publicity, declining more honors, civic and ecclesiastical, than he accepted, he nevertheless made a deep and lasting impression on the community by the excellence of his life, the fidelity

of his ministrations, and the breadth of his public spirit. Laboring among a people largely wage-earners, he not only created for them a handsome church property, keeping his parish free of debt, but he enhanced their moral welfare by his labors for temperance and other reforms. Nor was the influence of Father Barry confined to his own parishioners. He possessed the confidence and affection of all people, and by his precept and example wrought greatly for the good of Concord.

At the earnest solicitation of Bishop Bradley, Reverend Eugene M. O'Callaghan of Portsmouth became the successor of Father Barry at Concord, and took charge of the parish January 28, 1901. Father O'Callaghan was born in Ireland, September 28, 1845, and was ordained a priest May 22, 1869. He was immediately attached as assistant to St. Dominic's church, at Portland, Me. In September he was transferred to the cathedral, and was in charge during the absence of the bishop at the Vatican Council. The same year he was appointed chancellor of the diocese, an office he held until Bishop Bacon's death in November, 1874. In May, 1874, he was appointed pastor of Augusta, Hallowell, Gardiner, and Togus, and remained until October, 1875, when he was transferred to the Church of the Immaculate Conception, at Portsmouth.

He began his pastorate at Portsmouth with a debt of twenty-six thousand dollars on the church property, and an annual interest charge of two thousand dollars. On the tenth anniversary of his coming to Portsmouth, he was able to announce to his people that the entire debt was discharged. During his pastorate some ten thousand dollars were spent in completing the church, besides building a parochial school, purchasing a new cemetery, and adding materially to the church property. In 1891 he was offered the large parish of Nashua, but declined, and the same year was appointed one of the four permanent rectors of the diocese.

His coming to Concord was entwined with sad memories. In addition to leaving a people to whom he was fondly attached, his intimacy with Father Barry and his being a witness of his tragic death made the new appointment anything but a pleasant one. But he entered upon his duties with earnestness and zeal, and most generously has his parish responded to his appeals for assistance in improvements. The rectory was first put in complete repair at a cost of five thousand dollars, and then the church entirely transformed at a cost of ten thousand dollars. Stained-glass windows, made in Munich and representing scenes in the life of Christ and events in the history of the Catholic church, were procured. One of these, portraying St. Patrick preaching to the Irish kings, is a memo-

rial to Father Barry, a gift of the present pastor. The church and sanctuary have been frescoed by W. J. Dolan, a New Hampshire man by birth, but now eminent in his profession; while on the walls at each side of the sanctuary are four beautiful mural paintings, the work of Gustav Kinkelin, a celebrated German artist. Extending the entire width of the church and enclosing the three altars is a new and heavy mahogany altar railing, and suspended from the high arch is a handsome sanctuary lamp. Another feature is a butternut-wood pulpit, a model of beautiful carving. Three marble altars from Carrara, Italy, are soon to be added to the other improvements.

This, in part, represents the work of the new rector, whose age and previous service entitled him to freedom from change and the exacting labor of a station like Concord. Cheerfully, however, he has taken up his burden, encompassed as it is by many touching associations of his former friend. His assistant is Reverend Thomas M. O'Leary, who was with Father Barry during the last four years of his life, and who did much to prepare the way for the coming of Father O'Callaghan. The latter, in addition to his cares as rector of the parish, is vicar-general of the diocese.

A census of the Catholic population of St. John's parish, which includes East and West Concord, but not Penacook or the French Catholics, taken in 1901, shows them to number two thousand nine hundred.

#### THE CHURCH OF THE IMMACULATE CONCEPTION (CATHOLIC) AT PENACOOK.

There is a no more painstaking historical student than John C. Linehan of Penacook, and, where so much of the early history of churches is a matter of tradition, it is especially fortunate to be able to draw from the accurate memory of one whose residence in Penacook began almost with the birth of this society and with the village. Of this church he says:

"According to the late Henry F. Brown, Martin Sherlock was the first known Catholic to reside in Penacook. He was an Irishman, and came here in 1845 or 1846. He was in the employ of H. H. and J. S. Brown. This is all that is known of him. In the Directory published by Witherell of Penacook in 1850 are the names of Patrick Cody, Patrick Doyle, John Driscoll, Catherine Gahagan, John Gahagan, and Cornelius Hurley. The Gahagans were brother and sister. John Gahagan was the father of Mrs. James Kelly, and lived and owned the house in Church street, now occupied by James Kelly and family. He died in 1856 or '57. His son Thomas served three years in the Fifth New Hampshire in the Civil War. His stepson, Richard



Nolan, was killed in the ranks of the Seventh regiment in the charge on Fort Wagner. His sister later married Nelson Speed of West Concord, and lives in that village at present. Patrick Doyle built the house on Church street owned for so many years by the Pendergast family. He went to Manchester before the war, dying there a few years ago. Cornelius Hurley left before 1861, and nothing more is known about him. But one of the six named has any descendants here now. Few of this class came to the village until 1852. The family of John Linehan arrived in May of that year, and with the exception of an interval of a few months, have lived here since.

"They were followed within a year by many others whose names are now a part of the Penacook Directory, such as Pendergast, Keenan, Cooney, Kelly, Dolan, O'Brien, O'Neil, Reagan, Foley, Nolan, Corbett, Coakley, Devlin, McLaughlin, McArdle, Brennan, Flannigan, Kenny, Maher, Thornton, Taylor, Spearman, Griffin, Barry, and others. A few of these have disappeared, but representatives of the greater part remain.

"The first priest having charge of this mission was Reverend William McDonald of Manchester. When he came to the latter city it is said there was but one Catholic church between Boston and the Canada line along the Concord, Northern, and Vermont Central railroads, the exception being at Lowell. It is believed that the first child who was baptized in Penacook was Andrew Linehan in May, 1852. Father McDonald was succeeded by Reverend John B. Daley, who took charge of Concord and the mission around it in 1853 or thereabouts. Mass was said at first in private houses, usually on week days, at half past three in the morning. This early hour was necessary, as those employed in the mills were obliged to go to work at five o'clock. The first houses in which mass was said were those of Michael Bolger, John Gahagan, John Linehan, and Ellen Cooney.

"Father Daley was succeeded in the Concord parish by Father O'Reilly, who died shortly after assuming his pastorate. Father Daley again took charge for a short time until the appointment of Reverend John O'Donnell of Nashua. It is a question if in New England the Catholic Church possessed a more devoted servant than Father Daley. His mission at one time or another took him through the six New England states. There were but few localities between Burlington and Boston where his name was not a household word. He is given honorable mention in the history of the town of Littleton.

"Reverend John O'Donnell, who succeeded him, remained in charge until October, 1865. He was at the same time pastor of a parish in Nashua. A public school in that city bears his name, evincing the estimation in which he was held by his fellow-citizens. During his

pastorate, for the first time the Catholics of Penacook were gathered as a congregation, and had services regularly. They met in what was known as Granite hall, formerly occupied by the Methodists, and later, when their numbers increased, in the Pantheon hall on the Boscawen side. He organized the first Sunday-school, appointing John C. Linehan as superintendent. This position was held by the latter until 1885. A library in connection with the school was started by the superintendent, and up to the time that Father O'Donnell left Penacook the penny collections taken on Sundays were contributed by him for the purchase of books. Father O'Donnell died some years ago.

“Reverend John E. Barry succeeded him, when he was appointed the first regular pastor of Concord, with Penacook as a part of his mission, in October, 1865. Under his ministrations the congregation rapidly increased. In June, 1867, the Methodist society offered their church edifice for sale. Here was an opportunity of which the Catholics of the village availed themselves. Not a few of them, by habits of industry and thrift, had accumulated enough to buy comfortable homes. With the approval of Father Barry, a committee, consisting of John C. Linehan and John Thornton, was appointed to secure the means, if possible, to buy the property. There was no money in the church treasury, and it was impossible to secure any from the banks. Catholic church property was not looked upon then as a desirable investment. An arrangement was made, however, with John L. Tallant for a loan in the September following. The committee, therefore, negotiated with the Methodists to the end that the property was transferred to the Catholic congregation, a joint note being given as security for the payment of two thousand and fifty dollars. The date of the note was June 3, 1867. The date of payment was September 20th of the same year, the committee agreeing to have the entire amount paid on the latter date. It was quite a task the two members of the committee assumed. The joint signers were John C. Linehan, John Thornton, John Pendergast, Thomas Igo, Patrick Kelly, John Mack, Edward Taylor, Edward McArdle, Lawrence Gahagan, Edward Halloran. But two of the signers survive, and but one is now in Penacook. The other, John Mack, lives in Lowell, Mass.

“Between June 3d and September 20th the congregation paid in hard cash the sum of nine hundred and fifty dollars with three months interest on the entire amount. The balance of the principal, eleven hundred dollars, was hired of Mr. Tallant, a note being given accompanied by a mortgage as security, not only on the church but on the homes of John C. Linehan and John Thornton. This note became due a year from the date of issue. One hundred and fifty

dollars was lacking at the latter date, and it was loaned to John C. Linehan by Barron, Dodge & Co., on a note signed by himself as security, and Mr. Tallant's note paid in full. A month later Barron, Dodge & Co. were paid, and the debt, amounting from beginning to end, principal and interest, to two thousand two hundred dollars, was discharged in full early in November of the same year.

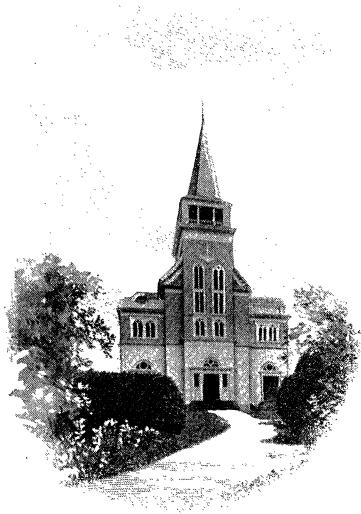
"This edifice was consecrated under the patronage of St. John the Baptist early in 1870 by the late Bishop Healey of Portland. The details of this transaction are given in order to show the zeal of the Catholics of Penacook, the first of whom practically settled there but fifteen years before. Within a year from this time nearly seven hundred dollars were paid in by the congregation to paint the church and place the basement in condition for the Sunday-school and library.

"The good work done in the village by Father O'Donnell during his pastorate was continued and augmented during that of Father Barry. To the day of his sad death he was honored and loved by his Penacook people, and his memory will never die among them until they are called to their last account. He was succeeded in July, 1880, by Reverend Michael P. Danner. He was a native of Bavaria, but educated in this country. He was a man of the most amiable disposition, acquiring while here the affection of his congregation. He rented a dwelling for a short time on Main street, and then purchased a dwelling on High street for a parochial residence. His sole thoughts were bent on the erection of a new church, but his health failing, he died fourteen months after assuming the pastorate. His body was taken to Boston for burial. The funeral services were held in the German Catholic church, which he attended as a boy, and where he served mass for the pastor, Father Nopper, in his youth.

"His place was taken by Reverend John T. McDonnell, who had for many years been pastor of a church at Haverhill, Mass. He was a native of Ireland, receiving his education in his native land, in Paris, and in Italy. He was twenty-five years in Rome. He was well advanced in years, but regardless of that fact, he was indefatigable in the discharge of his duties. During his stay he endeared himself to his congregation and won the respect of the people of Penacook. He was transferred to Rochester in April, 1885. He built a church there, and died shortly after its completion.

"Father McDonnell was succeeded by Reverend Lewis M. Wilde, who was a native of Belgium. During his pastorate he exchanged the dwelling purchased by Father Danner for the brick residence known as the Holmes place, on Summer street, now the property of David Toomey. He was transferred from Penacook to Hinsdale in June, 1888. Father Wilde was a man of fine presence and pleasing manner.

“Reverend Martin H. Egan was appointed his successor. He was a native of Nashua, educated in this country. He labored so zealously for the welfare of the parish, and succeeded so well, that his services were deemed to be of more importance in a larger field. He was transferred to the Lebanon parish in November, 1892, leaving one thousand eight hundred dollars in a bank to the credit of the congregation, and no outstanding obligations. Before his departure he had secured an option on the Sanders property. This bargain was closed by his successor, who was enabled with the property on hand and the cash in the treasury to practically pay for it. The value of this purchase can be estimated when, for five thousand dollars, a lot extending from Main to High street, with a residence on it which cost eighteen thousand dollars, was transferred to the Catholics of Penacook. This, perhaps, is the best evidence of Father Egan's labors, and will be for all time the proof of his wisdom.



Church of Immaculate Conception.

“Reverend Denis F. Hurley was the next pastor. He was born in Ireland, educated in this country and England. He was ordained in the latter country in July, 1875, and in the November following came to the United States, devoting himself first to negro missions. He labored in Baltimore, Md., Louisville, Ky., and Charleston, S. C., until he was obliged to resign on account of failing health. While on the colored mission he baptized Father Uncles, the first negro priest ordained in the United States. Later he was stationed in Great Barrington, Mass., Littleton, N. H., and from the latter place he came to Penacook in 1893. Four days after taking charge he secured the option on the property above mentioned, which contained about sixty thousand feet. In 1896 he built a hall in the rear of the rectory, and in the same year, in the early spring, he began the construction of the church of the Immaculate Conception, adjoining the parochial residence, which was completed in the fall of the same year and dedicated by Bishop Bradley. Father Hurley was a man of exceptional ability, well educated, and a ready, eloquent speaker. The disease contracted during his labors in the South could never be eradicated, and after long illness he died on March 10, 1901. The beautiful church which he built will, while it stands, be a monument to his labors in Penacook.

“On August 1, 1900, Reverend John J. Brophy was placed in

charge of the parish. He was born in New York city, educated in this country and in France. He was a zealous, energetic man, and worked hard during his stay for the spiritual welfare of his people.

"He was followed on March 17, 1901, by Reverend David Fitzgerald, who was appointed the permanent pastor. He was born in Ireland, and educated in that country and in France. He had labored, before coming to Penacook, in Portsmouth, Manchester, and Hillsborough.

"Up to 1875 the greater part of the congregation were of Irish parentage. After that time there was quite an accession of French Canadians, who now probably outnumber the Irish Catholics. From the beginning complete harmony has existed between members of the congregation of both races. Two former members of the parish have been ordained to the priesthood, namely, the Reverend T. P. Linehan of Biddeford, Me., and the late Reverend George H. Feeney of Walpole, N. H. The latter was the son of a soldier of the Fifth New Hampshire regiment who was killed at Gettysburg, and whose name appears on the regimental monument there. Two others, Cornelius J. Coakley and George Keenan, died on the point of ordination. Another, John Francis Dolan, is a lay brother in the Notre Dame university, South Bend, Ind. The only daughter of John C. Linehan entered the Order of the Sisters of Mercy in Portland, Me., in 1885.

"It can be truly, as it ought to be justly, said, that the members of this congregation from the beginning have been among the most thrifty and industrious of any in Penacook. The evidence of this is the fact that the permanent residents of the village are the owners of their own homes. They have always been liberal contributors to the support of their church, and have ever been loyal to the faith. None of the Catholics of this congregation who are from Irish ancestry have deserted the faith into which they were born and baptized.

"The present generation of Catholics owe to the first settlers of their own faith here a debt they can never repay, but will keep their names forever in grateful remembrance. From the beginning the relations between the members of this congregation and the others in the village have been harmonious and pleasant. Perhaps the best proof of this was the gift by the members of the Woodlawn Cemetery association to St. John's parish, of the land set apart for Calvary cemetery. This body, with one exception, was composed of members of the different evangelical churches of the village.

"Although it was but nine years before the beginning of the Civil War that Catholics in any considerable number came to Penacook, yet before that struggle had ended forty-eight of them had volun-

teered to serve in the Union army. Of this number forty-five were of Irish birth or parentage and three of French-Canadian birth or parentage. Nearly one third of them—to be exact, fifteen—sealed their loyalty to their country with their blood, two thirds of them being killed in action. Their individual records can be found in the Memorial volume of Penacook soldiers, deposited for safety in the state library. With this record it goes without saying that the Catholics of Penacook have done their full part for the maintenance of religion and good government.”

In June, 1902, a bell was presented to the church by Reverend Timothy P. Linehan of Biddeford, Me., and John C. Linehan of Penacook, in memory of their parents. It bears an inscription commemorative of the services of these parents in the early days of this parish.

#### THE PLYMOUTH BRETHREN.

This gathering of Christians had its beginning in Concord on the return of Reverend J. P. Nutting in 1872. Mr. Nutting was the pastor of the Free Will Baptist church of Concord from 1857 to 1866, resigning the latter year and going to New York. While absent he embraced the faith of the Plymouth Brethren, a religious fellowship started in the second quarter of the nineteenth century. Its founder was Reverend John Nelson Darby, a curate of the Episcopal church of Ireland until 1827, when he felt himself constrained to leave the established church. Going to Dublin, he became associated with several devout people who refused all ecclesiastical fellowship, met steadily for public worship,—at first in private houses,—and called themselves “The Brethren.”

In 1830 or 1831 Mr. Darby began work at Plymouth, England, where he won over quite a number of people to his views, and from his work there The Brethren came to be called “The Plymouth Brethren.” Their form of worship is based upon the twentieth verse of chapter eighteen of St. Matthew’s Gospel, and the second and third chapters of Second Timothy are made a guide for their conduct. They hold that all official ministry, or anything like a clergy, is a denial of the spiritual priesthood of all believers, hence they have no fellowship with any ecclesiastical organization. They break bread every Lord’s Day, and hold to the full divine inspiration of the Holy Scriptures.

When Mr. Nutting returned to Concord, he and a neighbor,—Wilson E. Morton,—met together with the object of forming an assembly of fellowship, apart from all denominations, for religious worship. They were soon joined by others, until it was inconvenient

to meet in private houses. Then Mr. Nutting built an addition to his house at the corner of Grove and Perley streets, and in this addition finished off a hall, which has since been the meeting place of The Brethren. A small sign on this building bears the modest designation "Meeting Room." When Mr. Nutting moved from Concord in 1889, his property was sold and the hall is now rented by The Brethren.

Among the early members who were associated with Mr. and Mrs. Nutting were Mr. and Mrs. Josiah S. Ingalls, who reside near the chapel, Mr. and Mrs. Wilson E. Morton, Mr. and Mrs. Andrew J. Giles, Mr. and Mrs. Walter T. McLam, Mr. and Mrs. John Allison, Mr. and Mrs. Leander White, Mr. and Mrs. C. H. N. Green, Mrs. Mary F. Tilton, Mrs. Amanda J. Lund, and Mr. John Caswell. The assembly still numbers some twelve families.

The expenses of worship are wholly met by voluntary contributions, The Brethren having no organization for any purpose, and no records are kept of membership. Occasionally, when one of The Brethren from some other locality visits Concord as a preacher and laborer, notice of the Sunday service appears in the local papers with the other Sunday services of the city. Regularly, however, The Brethren break bread Sunday morning, and there is reading of the scriptures and prayer. The evening service is devoted to preaching, if a preacher is present, otherwise to the reading and study of the Scriptures.

There are five hundred or more gatherings of The Brethren in Great Britain, a large number in France, Germany, and Switzerland, and a considerable number in Holland and in Canada. The work in the United States is of more recent date, yet there are assemblies in most of the important cities of the country, as well as in Mexico, Central and South America.

#### THE BAKER MEMORIAL (METHODIST) CHURCH.

In speaking of the growth of Methodism in America, Luther P. Durgin, of the Baker Memorial church, says that New England has been one of the hardest fought fields, and Concord has been one of the least fruitful for that church. Here for forty years the Methodists had but one small church, but gradual increase in numbers made this structure too contracted, and, to use the words of one of the founders of the Baker Memorial church, "It was deemed best to have another hive and swarm." On the night of October 30, 1874, in Rumford hall, the new enterprise took form and life, and the new church was duly christened. Reverend Theodore L. Flood stood as godfather, being then the presiding elder of the Concord district,

and something more than one hundred Methodists stood up and answered to the roll-call as sponsors. The Reverend Morris W. Prince was appointed pastor. The first quarterly conference was held, consisting of the presiding elder, the preacher in charge, Reverend J. W. Merrill, a superannuated preacher, and Luther P. Durgin, class leader, at which a full board of trustees and stewards was appointed. The church was named the Baker Memorial church, in memory of Bishop Osman C. Baker.

The first public service of this society was held in Phenix hall on Sunday, November 1, 1874. At the close of the preaching a Sunday-school was organized, with the pastor as president and Luther P. Durgin as superintendent, together with a full corps of officers and teachers. A few classes were organized, one at the center, one at the west end, and another at the south end, and Luther P. Durgin, W. S. Davis, and Frederick Ruggles were chosen leaders. In January, 1876, church services were held in the chapel on Green street, by the generous offer of Theodore H. Ford. Immediately after the organization of the society, a committee was appointed to secure a lot for a church. They bought land at the corner of State and Warren streets, with the house thereon, of Charles H. Norton, for eight thousand dollars, giving their notes therefor. From subscriptions for pews in the proposed church three thousand one hundred and seventy dollars were raised and paid to Mr. Norton within a year. The house upon the lot was rented for a time, afterwards used as a parsonage, and in later years demolished to make room for the present church.

The ambition of the society was to build immediately a church, and an attempt was made to secure subscriptions to the amount of twenty thousand dollars; but hard times prevented the realization of this object, and so the society had to content itself with a chapel, leaving the larger task until later.

The rear of the lot was set apart for the chapel, and here it was built, in the summer of 1876, by a committee consisting of Joseph B. Rand, Theodore H. Ford, and Daniel E. Howard. It is of wood frame, with brick walls and slated roof. It cost, with furnishings, upward of five thousand dollars. The pulpit is the gift of John B. Watson. The seating capacity is five hundred. The dedication occurred December 21, 1876.

In April, 1877, the pastorate of Mr. Prince expired by limitation, and he departed with the universal regret of the church and congregation. He was succeeded by Reverend William Eakins, who for two years filled the pulpit acceptably, making large additions to the church membership. His successor was Reverend Charles E. Hall,



who came in April, 1879, and continued for two years as pastor. During his ministration two thousand dollars were paid on the debt of the society, and the Sunday-school was reorganized. His was a very successful pastorate.

In April, 1881, Reverend Charles Parkhurst, of the Vermont Conference, was transferred to the New Hampshire Conference, and appointed pastor of this church. During his stay of little more than a year two thousand five hundred dollars were paid on the church indebtedness. Failing health compelled him to seek another climate, and for twelve weeks from August, 1882, the pulpit was supplied. In October, following, Reverend William Sterling was appointed to fill out the conference year. He proved a very energetic and successful pastor during the six months of his stay. He, however, declined to remain another year, in order that he might return to his conference work in Maine. On the first Sunday in May, 1883, Reverend George W. Norris began his labors as pastor of this church. His ministration was of only two years' duration; for in April, 1885, he was made presiding elder of the Concord district, and the bishop transferred Reverend David E. Miller from the Vermont Conference, and appointed him to this place. The history of this church during these ministries was a constant struggle to meet expenses, pay interest on the debt, and the principal of the debt as it became due. The enthusiasm which secured early pledges for the enterprise had in a measure cooled, and the society was brought face to face many times with the practical business problem of supporting a church organization. At no time, however, did the early founders show any abatement of their zeal or of their desire to construct an edifice of greater pretensions than their modest chapel. In 1884 a building fund association was organized to gather funds in aid of the church, with W. S. Davis as president, Maria E. Davis as vice-president, and Harriet E. Davis as treasurer. The payment of one dollar a year made a person a member of the association, and in this way the sum of nine hundred and forty-five dollars was raised during the four years of its existence. Reverend Charles W. Bradlee was appointed to the society in the spring of 1888. For four years his ministrations continued. In December, 1889, a building committee of the church was appointed. Two years later the committee reported plans, but they proved too large for the lot, and too expensive to undertake, and were therefore abandoned. In the meantime, other pledges were obtained of money to build the church.

In the spring of 1892, Mr. Bradlee having declined to return for a fifth year, Reverend George M. Curl was transferred here from the Vermont Conference. A new effort was now made in behalf of the

church. Other plans were secured, and a building committee, consisting of Mr. Curl, W. S. Baker, Allen Wilson, H. C. Bailey, Charles A. Davis, Luther P. Durgin, and J. W. McNaughton, was appointed. To the pastor was assigned the task of raising additional funds. On September 25, 1892, Reverend J. O. Peck of New York was present upon invitation of the pastor, and assisted in raising the last five thousand dollars of twelve thousand subscribed. With this sum as a guarantee, the quarterly conference felt assured in proceeding with the erection of the church. Proposals were then invited, and the contract was let to E. B. Hutchinson of Concord. In a little more than a year the building was completed,—an attractive addition to



Baker Memorial Church.

the church property of the city. It has a seating capacity, including the connected chapel, of one thousand. Light comes in through stained-glass windows, two of which cost five hundred dollars each; one being in memory of the Reverend Elisha Adams, D. D., contributed by his widow, and the other in memory of Joseph B. Rand, contributed by his widow and children. The entire church property is valued at twenty-five thousand dollars, on which there is but a small debt.

The dedication of the church occurred May 17, 1894. In the afternoon there was a sermon by Reverend Charles Parkhurst, editor of *Zion's Herald*, and former pastor of the church. In the evening the venerable Bishop R. S. Foster preached. Luther P. Durgin then, in behalf of the trustees, presented the church for dedication. Presiding Elder S. C. Keeler gave the dedicatory services, including the prayer, and Bishop Foster pronounced the benediction. The handsome communion service of the church was presented by Stanley & Ayer.

In the spring of 1896, Mr. Curl having been made presiding elder of the district, Reverend George N. Dorr was appointed pastor, and served the society until 1897, when he was succeeded by Reverend John H. Emerson, whose pastorate was equally brief. In 1898 Reverend William H. Hutchin was appointed to this society, and continued until April, 1901. He was succeeded that year by Reverend Edward C. Strout, from Saco, Me., the present pastor.

Nothing eventful has occurred during these four pastorates. The

society has grown in numbers, justifying the hopes of those who so strenuously urged the organization of the church. When some were fearful that the undertaking might hopelessly involve the society in debt, these courageous ones felt that it was either go forward or cease altogether. The society has now begun its second quarter-century with every encouragement of a long life of usefulness. Of one hundred members who formed the society, less than half are now living.

#### THE SALVATION ARMY.

The exact date of the first appearance of the Salvation Army in Concord is not known. Unlike other religious societies the army does not start in a community by the organization of followers residing there, but its beginning is the coming of a small band of missionaries sowing seed and content with small harvests. The first reliable record of their work in this city is a notice in the Saturday evening *Monitor* of April 24, 1886, of several meetings the following day. As no place of meeting is given, it is probable that their services were held out of doors. Two weeks later among the notices of Sunday services is one of the Salvation army to be held at Whittredge's hall. The next week the services were held in Dow's building on Bridge street, which has been the place of meeting since, except on special occasions when some distinguished officer of the army has been here for a brief stay. The old skating rink on Pleasant street was used by the army at times when their quarters on Bridge street were not adequate. The local records of the Concord corps do not throw any light upon its permanent location here, for they do not go back of 1894. An official report from the national headquarters in New York fixes the date at September 12, 1891. This may be due to the fact that Concord does not furnish so active a field for the labors of the army as localities that are manufacturing centers, and that for several years the stay of the corps at the capital of the state was uncertain. During the decade from 1880 to 1890 the services at Concord may have been conducted by a detail of the corps located at Manchester or elsewhere, as the meetings at Franklin are now conducted by a detail of the corps at Concord.

The small number of members at any time apparent in this city does not give much idea of the work done and the good accomplished by the corps. They labor among people who are not reached by others, and the public knows little of their help in reclaiming the fallen or assisting the needy. Christmas time is an occasion when their work in behalf of suffering humanity is most appreciated by the recipients of their benevolence. The following from the *Patriot* of

December 26, 1902, shows that there is opportunity for the army even in Concord, and that it is fully improved by the corps:

"The Salvation Army free Christmas dinner to the poor was a grand success. Seventy-one family basket dinners were distributed from the hall. In cases where there was sickness the dinners were delivered.

"The following things were used: Potatoes, eight bushels; onions, two and one half bushels; turnips, two hundred and ten pounds; sugar, seventy pounds; candy, seventy pounds; oranges, thirty-five dozen; nuts, seventy pounds; butter, thirty-five pounds; fowl, two hundred and thirty-three pounds; cranberries, seventy quarts.

"The generous response of the public made this dinner possible. The officers in charge take this opportunity to thank the public for donations given. There were fifty children present at the Christmas tree. One hundred presents were given out. The greater part of these presents were sent in by the Sunday-school. In one instance two little girls came with their donations themselves."

The present corps in this city numbers twenty-two officers and soldiers, of whom four or five are detailed for work at Franklin. They are under command of Captain L. B. Heughins. The earliest officers, of whom there is authentic record, were Captain Harry White, Ensign Persons, and Cadet Rich. Members of the corps all speak in praise of the spirit with which their appeals for financial assistance are met by the Concord public.

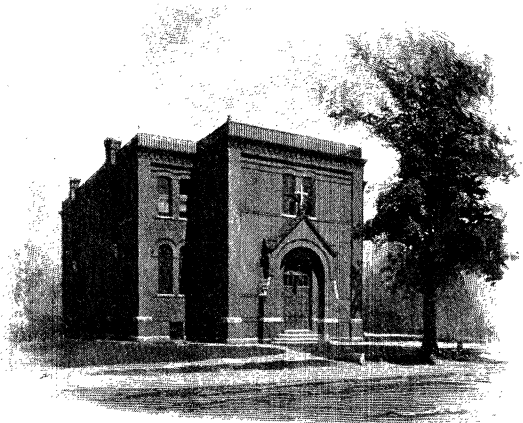
#### THE FRENCH CATHOLIC CHURCH.

French Canadians are known to have been in Concord as early as 1860, but their increase was slow, owing to the absence of manufacturing industries. By 1890 their number had grown to several hundred, and feeling their ability to support an independent church organization, they obtained the consent of Father Barry to create a new parish. On February 1, 1892, Bishop Bradley appointed Reverend Joseph N. Plante as first resident pastor. Mass was first celebrated in Phenix hall, and subsequently in Grand Army hall. That same year a tract of land on the north side of Pleasant street, just west of the corner of Green, was bought for church purposes at an outlay of eleven thousand dollars. Here Father Plante built the combination chapel and school building which now occupies the lot, and it was dedicated June 24, 1894. The chapel is only temporary, as Father Plante intends building a church in the near future. The chapel on the first floor will seat seven hundred people. It is supplied with stained-glass windows and a beautiful set of relief stations of the cross. The wainscot is of cherry and the pews are of ash. An

alcoved sanctuary affords a fine setting for a very ornate gothic altar; and over the tabernacle, in a central niche, is a good statue of the Sacred Heart. The building is of brick, with granite trimmings and an attractive pedimental porch.

Father Plante was born in St. Mathieu, province of Quebec, April 22, 1860. After finishing his clerical studies at St. Hyacinthe's, he entered Montreal seminary, where he was ordained December 19, 1884. Serving for a time as assistant at St. Aloysius church, Nashua, he was named as first residential pastor of Whitefield, June 7, 1886, with a missionary field embracing the whole of Coös county. He built St. Matthew's church in Whitefield, and St. Joseph's church in Upper Bartlett. From Whitefield he was sent to organize the new church at Concord.

Father Plante's training in the missionary field of northern New Hampshire well fitted him for the new undertaking at Concord. Here, as there, he had to struggle with the limited means of the people and their migratory character. Too often their purpose in coming to the States from Canada has been to accumulate a modest sum and then return to the land of their birth, there to pass their remaining days. Father Plante's aim has been to discourage this return; his observation and experience teaching him that his people are better off to remain in the land of their adoption, take on its citizenship, and identify themselves with its growth. The fruit of his industry since 1892 is seen in a well-organized society of fifteen hundred members and a Sunday-school with two hundred pupils.



Church of Sacred Heart.

#### THE SWEDISH BAPTIST CHURCH.

This church had its inception in the zeal of two members of the Swedish Baptist church of Manchester,—Charles Thorsen and C. A. Bolin,—who, coming to Concord to reside, made arrangements with their pastor, Reverend J. P. Westerberg, to hold services here. The first service was held in July, 1892, in a house on Tremont street. Almost immediately a Sunday-school was organized, and its exercises were conducted for a time in the Pleasant Street Baptist church. Public meetings were also held there through the courtesy of that society. The Swedish population increasing, a movement for a

church organization was started. Those residents of Concord who were members of the Manchester church, seven in number, requested letters of dismissal from that church, and together with a delegation of church members from that city held a meeting at No. 108 North Main street, the home of Mr. and Mrs. J. A. Johnson, to take the initiatory steps to organize a society. Reverend J. P. Westerberg called the meeting to order, was elected temporary chairman, and the following permanent officers were chosen: Chairman, J. A. Johnson; clerk and treasurer, C. A. Bolin; deacon, J. A. Johnson.

This organization was effected March 27, 1894. At a subsequent meeting others joined the society, and a call was extended to Reverend A. F. Borgendahl, of Brooklyn, N. Y., to become the pastor. He came here in April, 1894, and did good and faithful work. The society held its meetings, free of charge, at the chapel of the First Baptist church on State street. During the pastorate of Mr. Borgendahl the membership increased to thirty. After a pastorate of a little more than a year, Mr. Borgendahl tendered his resignation July 15, 1895, to take effect the 1st of September following, when he went to New Bedford, Mass.

The pulpit was supplied until December, the same year, when a call was extended to Reverend August Rohnstrom, of Colorado, which was accepted, and on the 1st of January, 1896, he began his labors. The society was now renting rooms formerly occupied by the Young Men's Christian Association at No. 88 North Main street, and there meetings were held for a year with good success. At the close of that year the society moved to Temple hall, in Sanborn's block. At the annual meeting in 1897, the question of building a chapel was agitated by members of the society. The undertaking, however, was begun with no little hesitation, owing to the dulness of the times. The zeal of the pastor and the enthusiasm of the congregation overcame this difficulty, and a lot was purchased on Albin street and sold in shares to members of the society. The price paid for the lot was four hundred dollars, and nearly all the shares were subscribed at the first meeting. The pastor was then authorized to appeal to the citizens of Concord for assistance. A building committee was appointed at a meeting held January 11, 1897. With the encouragement received from donations, the work of grading the lot and constructing the chapel was pushed forward. The entire cost of the church and lot was one thousand six hundred dollars and seven cents. Of this amount, the Swedish society subscribed and paid six hundred and fifty-three dollars. From other churches in Concord were received donations amounting to four hundred and three dollars and forty-five cents. From New York city was received a gift of one

hundred dollars, and from individual friends in Concord, eighteen dollars and sixty-two cents. The society then negotiated a loan of four hundred and twenty-five dollars, which has since been paid.

J. M. Anderson, a member of the society, was the builder. On the 13th of May, 1897, the church was dedicated, various pastors of the city participating in the exercises.

The society then numbered thirty-six members, and had a good congregation. August 1, 1897, Rev. Mr. Rohnstrom, to whose active efforts so much was due, tendered his resignation, to take effect October 1, that he might return to his old home in Sweden. With much regret the society accepted his resignation, and extended a call to Reverend Ola Lindh of Cambridge, Mass., who accepted and began his labors the first Sunday of October, 1897. He continued his pastorate until February 1, 1899, when he resigned to accept a call to New Haven, Conn. He was succeeded by Reverend Victor Sandell of Wilmington, Del., who came March 20, 1899. This is Mr. Sandell's second pastorate. The present membership of the church is sixty; the average attendance on Sunday is seventy-five. The Sunday-school has been growing with the church. There is a Young People's society of thirty-five members. Several have been added to the church during the present pastorate, a considerable number have been baptized, and the society, free of debt, is in a prosperous condition. There are now under consideration plans for a new church in a more central location.

The Swedish people of Concord now number about five hundred, largely accretions of the past decade. They are a valuable addition to our citizenship.



Swedish Baptist Church.

#### THE SWEDISH EVANGELICAL LUTHERAN CONCORDIA CHURCH.

This church was organized February 7, 1894, with eighteen members, by Reverend N. G. Johnson of Manchester, and Reverend J. V. Soderman of Lowell, Mass. Mr. Johnson was called to take charge of the society, and he held services in the First Methodist Episcopal church about twice a month until October of that year. The first officers of this church were John Gustafson, John Johnson, and C. W. Johnson, deacons; Peter Olson, C. E. Forsberg, and Emil Rossell, trustees; John Johnson, secretary; Peter Olson, treasurer.

At a meeting held June 27, 1894, it was voted to incorporate the church, to join the New York Conference of the Lutheran Augustana

Synod of the United States, and to purchase a building lot. John Gustafson, Peter Olson, and Hugo Lindgren were appointed a committee to select a suitable lot and report. This committee reported in favor of a lot at the corner of Bradley and Penacook streets, and it was unanimously voted September 7, 1894, to purchase it. The purchase price was one thousand one hundred dollars. It was voted at a meeting of the society held October 25, 1894, to build a chapel, and the following were appointed a building committee: Hugo Lindgren, Gust Nyden, Peter Olson, C. W. Johnson, and John Gustafson. At this same meeting Reverend A. Carlsson of Manchester was called to take charge of the society.

At the annual meeting, January 15, 1895, the treasurer reported an income for the year 1894 of one thousand one hundred and thirteen



Swedish Evangelical Lutheran Church.

dollars and one cent, of which sum seven hundred ninety-five dollars and thirty-four cents was raised by Mr. Lundstrom and Peter Olson through contributions made by the Swedish people of Concord and others who were induced to help the society. Work on the chapel was completed in August, 1895. The cost of its erection was one thousand four hundred and forty-eight dollars and thirty-one cents. The value then placed upon the lot and building was three thousand dollars, and there was left

a debt of one thousand four hundred and eighty-three dollars and twenty-seven cents. This debt has since been reduced to nine hundred dollars. As soon as the chapel was completed services were held therein.

At a missionary meeting held in Concord by the Boston District of the New York Conference, December 18, 1895, the chapel was dedicated by Reverend C. F. Johansson of Boston, assisted by several clergymen, among whom were Reverends A. Carlsson of Manchester, J. V. Soderman of Lowell, Mass., and J. N. Brandelle of Lynn, Mass.

September 1, 1895, Mr. Carlsson was succeeded by S. W. Swenson, a student of Rock Island, Ill., who had charge of the congregation for one year, when he returned to college. Mr. Swenson's work was most beneficial to the society. The church under his ministry increased both in numbers and in strength. He was succeeded the first Sunday in October, 1896, by F. W. Lindstrom, a licensed lay preacher, who remained until the last Sunday in January, 1900. Mr. Lindstrom was followed by Carl W. Ronge, who occupied the pulpit



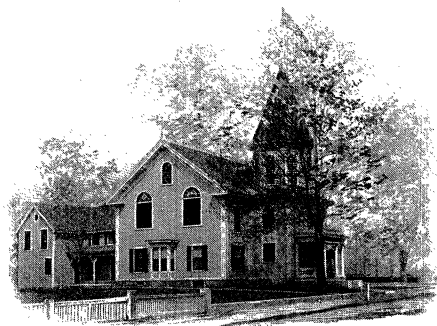
from the second Sunday in February, 1900, to the last Sunday in June of the same year.

From this time, until the first Sunday in November, the church had no regular preacher. Oscar Lindstrom served as preacher from the first Sunday in November, 1900, to the last Sunday in March, 1901, inclusive. Later a call was given to Reverend A. H. Hogberg, who became the first pastor of this church. He continued with the society for a year, and was succeeded by Reverend Charles J. A. Holmgren, the present pastor. Mr. Holmgren has secured subscriptions to build a parsonage and to make other improvements. It is now contemplated to move the church to give room for the parsonage on the lot.

At the close of 1902 this society had a membership of eighty communicants and fifty children attending the Sunday-school. The average Sunday attendance at church is about seventy-five, and that at the Sunday-school about forty. The church has a ladies' sewing circle and a young people's society, both very active. A male and a mixed choir are both led by F. E. Lindquist.

#### THE CHURCH OF CHRIST, SCIENTIST.

Contemporaneously with the preparation of this history of Concord, there was transformed into a modest chapel the building situated at the corner of School and State streets, the gift of Mary Baker G. Eddy, who is the recognized leader of the adherents of a faith which has among its believers people of almost every clime. This city has been for several years the home of Mrs. Eddy, and answering the wishes of those who are her followers, she has provided for them a meeting place, which she describes as a "Christian Science Kindergarten for teaching the 'New Tongue' of the Gospel." This chapel, known as Christian Science hall, is understood to be the precursor of a more substantial and imposing church edifice, for which she has set apart a fund of one hundred thousand dollars. Except the addition of tower and porch, and the alteration of windows, the exterior of the hall presents little change from that of the original building. The upper story is occupied by a hall, which has a seating capacity of over two hundred, and the lower floor by a reading-room and reception-room. There are two large arched windows at each end of



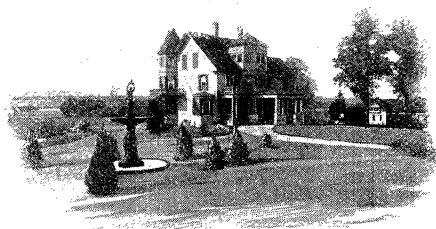
The Church of Christ, Scientist.

the hall. In the window at the right of the readers' desks are a cross and crown; in the one at the left is an open Bible, and in those at the rear are a star and anchor. In an arch above and to the right of the door, is a small seven-pointed star, just risen above the cloud, and radiating light. In a panel below is a stanza from the old hymn by an unknown author, beginning "Daughter of Zion, Awake from thy Sadness," which Christian Scientists claim to be a prophecy of this age.

The first service held in this chapel was in December, 1897, and a church organization was perfected later with seventy-four charter members. The first organized effort of Christian Scientists was on July 4, 1876, when Mrs. Eddy and six of her students formed a Christian Science Association at Boston. In 1879 the First Church of Christ, Scientist, was organized at the same place, of which Mrs. Eddy became pastor. Two years later she was ordained. In the same year she established an institution known as the "Massachu-

setts College for Teaching the Pathology of Spiritual Power or Science of Metaphysical Healing." In 1889 the college was closed by her direction.

The fact that Mrs. Eddy has chosen Concord as her home, and selected a residence in one of its most delightful localities, has led many of her followers to look toward this city with very much more than ordinary interest. There have been numerous pilgrimages here, some



Home of Mrs. Eddy.

from far-off countries, with the view of seeing Mrs. Eddy and for the purpose of visiting her birthplace in an adjoining town. The most notable of these was July 5, 1897,—the Fourth that year coming on Sunday,—when about twenty-five hundred people came to testify their loyalty. This concourse of people was welcomed by the mayor and addressed by Mrs. Eddy and others.

It is not alone through these visitations that Mrs. Eddy has become known to the people of Concord. She has proved herself a public-spirited and generous citizen, and her interest in the growth and improvement of the city has been shown in many ways. Her followers in this her home are as devoted to her as her adherents elsewhere. Even those who are not of her faith acknowledge the correctness of her life, the benevolence of character, and the public spirit she manifests on all occasions.

## THE FRIENDS' CHRISTIAN UNION.

This is the latest religious society of Concord, and is the outgrowth of a series of Sunday evening Bible lectures given in the First Methodist church in the fall and winter of 1898. There had been a withdrawal from the First Baptist church of some of its congregation, and these people secured the First Methodist church for Sunday evening services, and then invited Dr. Roland D. Grant to speak to them. These meetings continued for about four months. Then an organization known as the Friends' Christian Union was formed, the organization taking place March 7, 1899. Those active in bringing about its organization were Fred W. Cheney, Lyman Jackman, Gilbert J. Benedict, Isaac F. Mooney, Milon D. Cummings, E. H. Houston, David Webster, W. M. Colby, Mrs. Hannah G. Hoit, Mrs. Ellen M. Hall, and Mrs. Louise Welch. Mr. Cheney was made chairman of the organization; Napoleon B. Hale, clerk; Milon D. Cummings, treasurer; and Orville Upton, collector.

A Sunday-school was organized immediately and a library started. By-laws were adopted May 23, 1899. Very soon after organization the society arranged to hold its meetings in Grand Army hall, and there its preaching has since been supplied. The society has drawn in the main for its supplies upon students of the Newton Theological seminary. Among those who have supplied the pulpit for any considerable time may be mentioned Reverends Roland D. Grant, E. S. Philbrook, J. D. B. House, J. H. Harding, E. D. Webber, and S. Pidle, the last four being students from the seminary. The church polity is practically that of the Calvinist Baptist church. The question of erecting a house of worship has been discussed by the society, but no definite action has been taken. Its church work is supported by voluntary contributions of its members and congregation. There is less conventionality in the services of this church than in those of other churches, and its evening meetings have enlisted considerable interest.